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MR. SCHOOLCRAFT'S REPORT

ON

THE ABORIGINAL NAMES

AND

GEOGRAPHICAL TERMINOLOGY

OF THE

STATE OF NEW YORK.

PART I.—VALLEY OF THE HUDSON.

R E P O R T
OF
THE A B O R I G I N A L N A M E S
AND
G E O G R A P H I C A L T E R M I N O L O G Y
OF THE
STATE OF NEW YORK.

PART I.—VALLEY OF THE HUDSON.

MADE TO THE NEW YORK HISTORICAL SOCIETY—BY THE COMMITTEE APPOINTED TO
PREPARE A MAP, ETC., AND READ AT THE STATED MEETING OF THE
SOCIETY, FEBRUARY, 1844.

BY HENRY R. SCHOOLCRAFT.

PUBLISHED FROM THE SOCIETY'S PROCEEDINGS FOR 1844.

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CIRCULAR OF THE COMMITTEE.

ROOMS OF THE NEW YORK HISTORICAL SOCIETY, }
University of New York. }

SIR :

The undersigned, having been appointed a committee, to prepare a Map of the State, with all the original Indian names, solicit information on this head. It is believed that sectional maps, made by the early surveyors, exist among family papers, and would be communicated, as well as, in some instances, manuscript journals and letters. Another source of information, is to be found in the names of creeks, rivers, and other boundary marks, in early deeds. Tradition, in townships and neighborhoods, is a third, and still fruitful source of preserving these names, the meaning of which, may sometimes be yet obtained, from the natives, or from interpreters.

Every year carries to the grave, some of those pioneers and early settlers, who are the best qualified to give the desired information, and thus narrows the circle of tradition, at its highest source. This Society furnishes a safe and eligible repository for all such documents, whether presented, or deposited. It is an object of deep interest, with its members, to collect and preserve, the sonorous and appropriate Indian terminology of the State. The committee will make due acknowledgments, in their final report, for all aid in this species of research.

Communications may be made to either of the undersigned, or under cover, to GEORGE FOLSOM, Esq., the Domestic Corresponding Secretary.

HENRY R. SCHOOLCRAFT,	} Committee.
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ABORIGINAL NAMES, &c.

§ ANCIENT INDIAN STOCKS OF NORTH AMERICA, EAST OF THE MISSISSIPPI RIVER.—FROM TRADITION.

IN speaking of the Ancient Tribes, who inhabited the borders of the Atlantic, Philologists have found a manifest want of terms of an appropriate-generic character, and yet sufficiently distinctive, to denote the original races, or mother-stocks, who have peopled the country. Tradition has preserved but a few names, of this character, relative to the great unknown period of their early chronology. Our absolute knowledge of the entire race, does not penetrate farther back than 1492; and it was a century later, before the Atlantic coasts of North America began to be settled. At this era, the native population was divided into an almost infinite number of tribes, each of whom claimed some of the characteristics of nationality, but none of whom had preserved any exact and clear traditions of their origin, history or affiliation.

The course of the migration of barbaric tribes, on this continent, appears to have resembled that, which history denotes to have prevailed on the Asiatic continent, and

during the early epochs of Europe. One type or race of adventurous or predatory tribes, succeeded another, and held possession for a time, till it was pushed away, or overthrown by a stronger or fiercer tribe. Of these successive developments of a wandering people, in North America, theory and conjecture, have left us an ample field for their exercise, but nearly all that we can say, with historic truth, of the early state of our aborigines, is, that the last bands, in point of time, were numerically greater or stronger, than their predecessors in the forest, since they conquered them, and kept possession of the country. When the continent itself was first occupied, where the impulse of population began its movement, and how it proceeded, in the career of conquest and the division of nations and languages, we cannot pretend, with any certainty, to say. The first voyagers and discoverers, found all the coast inhabited, but not densely occupied. The people, seen at various places, resembled each other very much, in looks, color, habits and manners. They were nomades and hunters, roved vast tracts, with bow and arrow, claimed to be independent of each other, and spoke diverse languages. The number of the tribes and nations, appeared to be very great.

It was evident, however, as soon as enquiry began to be properly directed to the subject, that, while the territory of North America was overspread with a multiplicity of tribes and bands, each bearing a separate name, and claiming separate sovereignty, there were but a few generic stocks. And that the diversity noticed by Europeans, and insisted on by the aborigines themselves, had arisen, chiefly, from the progress and development of languages, among rude and unlettered tribes. Distinct from this diversity of language, they might have all been called ONE PEOPLE.

When we dismiss this era of the colonization of our coast, and push back the inquiry on the simple strength of aboriginal tradition, concerning the generic stocks, and the ancient state of things among them, it is remarkable how little we have, which is at all entitled to attention. Even the Aztecs, who had attained a state of semi-civilization,

in the valley of Mexico, and had a system of pictorial inscription superior to the northern tribes, are not able to trace their history beyond the year of our Lord, 1000. And much of the certainty of this computation arises from the observation of an eclipse during the reign of one of their emperors, which has enabled astronomers, to verify the period.

But the tribes situated *north* of the Gulf of Mexico, as a general limit, and *east* of the Mississippi, while they also used, to some extent, a pictorial and symbolic method of expressing ideas on strips of bark and other substances, had, actually, no signs whatever to mark their chronology, and hardly a trace of astronomical knowledge, beyond the counting of the phases of the moon, and the noting of the summer and winter solstices. The latter constituted the completion of their year, and was the term found to be in universal use, for computing age. They had no history, no chronology, no astronomy, no arts, no letters—nothing, in fine, by which they could connect themselves with the other races of the human family in Europe, Asia, or Africa. With the exception of the Aztec picture writings, there was not even a tradition of such connexion. Most of the tribes north of the latitude of the Gulf of Mexico, believed themselves to have come out of the ground, by an almighty fiat, which they concealed under various allegories ; and to have no foreign, or derivative origin.

Where there is so much thick darkness, it is gratifying to find even a little light breaking it. In contemplating their traditions, we find two or three names of races, which we may regard as occupying the foreground of our Indian history. Tradition asserts, that at an ancient period, there was a powerful nation living in the southern spurs of the great mountain range, which still bears their name, who were called, by early writers, APPALACHITES. They spread over the vallies and rivers having their issue in the Mexican Gulf, where some of their descendants have remained, under various names, constituting the Indians of the Floridian type, and others migrated south into the circle of the

Carribean islands.* The northern extension of the Appalachian chain, brings to notice another of the early aboriginal races, of the anti-colonial period, in the popular name of ALLEGHANY. This name is derived, according to the respectable authority of Colonel Gibson, who was well versed in the Indian languages, from Talligues or Talligewy, an ancient people who inhabited the banks of the Alleghany river, and the northern spurs of the Alleghany mountains. The name of this nation, he thinks, should be written Allegéwi.

Indian tradition, which is recorded in the transactions of the American Philosophical Society, asserts that the Allegewi had crossed the Mississippi, in their migration, eastward, and reached and spread themselves in the vallies of these mountains. In the progress of the occupancy of this part of the continent, they were followed by two other stocks, of diverse language, who, however, formed an alliance for their overthrow and expulsion. One of these allied tribes, is known to modern writers, under the name of MINGOES, but more generally under the French sobriquet of IROQUOIS,—a term founded on an exclamation which these warlike people employed, in their responses to public speeches. In the progress of their eventful history, they called themselves, some half a century before the settlement of New York,† ACQUINUSHIONEE or United Tribes, but are better known, in our historical annals, at first as the FIVE, and afterwards, the SIX NATIONS. The other tribe of the ancient alliance to overthrow the Allegéwi, philologists have agreed to call by the name of Algonquins, or Algics. The particular type of them who entered into this alliance on the Ohio, denominated themselves LENNO LENAPEES, a term meaning according to various interpreters, either the Common People, or the People who are men. In the course of a long and sanguinary warfare maintained by these two nations against the Allegéwi, the latter were finally defeated

* The History of the Cariby Islands &c.—John Davies, London, 1666.

† Pylases.

and expelled from the country, retreating down the valley of the Ohio, since which period, they have not re-appeared. Such are the Aboriginal accounts as derived from the Lenapces.

The Iroquois and Algonquin races spread themselves, north-eastwardly along the Atlantic coasts, and up the St. Lawrence Valley into the Great Lakes. Virginia, the Carolinas, and Maryland were first colonized, while tribes of each of these generic stocks, still occupied the Alleghanies and its vallies. Pennsylvania, New Jersey and New York, were settled under similar circumstances, of Indian occupancy, with this characteristic difference, which applied, however to some extent south, that the Iroquois tribes, occupied the sources of the great streams, and interior grounds, while nations of the Algic or Algonquin type, were planted at the mouths of the rivers and along the Atlantic coasts. It has been noticed in the world's history, that ichtheophagi are of less muscular strength and energy, than nations who subsist on flesh. The result in our coast tribes, not only affirms this observation, but another remarkable consequence, grew out of this general geographical position. The Iroquois race by occupying the summit lands and sources of the great navigable rivers of the continent east and north-east of the Alleghanies, placed themselves on vantage ground, and by drawing, as it were, a cordon around the back of the Indian towns from North Carolina to Western New York, by the way of the Alleghany and the Ohio, the St. Lawrence and the Lakes, subdued the Atlantic Algonquins and placed them either in a state of political surveillance or of actual tribute. This general result had happened, when the colonies began to be planted about A. D. 1600; and had the influx into North America, of the Saxon and Celtic races, been delayed, a century longer, the world would have, probably seen, in the Acquinushinnee, another example of semi-civilization, equal in acquirements, and far superior in efficiency, to the Mexican empire, under the Montezumas.

§ CLOSER VIEW OF THE DISPERSION OF THE GENERIC TRIBES ;
FROM HISTORY : EFFECTS OF CHANGE ON LANGUAGE.

We can but glance at events, as we come into the historic period. In the year 1610, Lord de la Warre, in a passage to Virginia, touched at the Capes of the Delaware, and the Indian name of the river, which was not euphonious, was changed out of compliment to this nobleman, to Delaware. The Lenno Lenapees, who then inhabited its banks, also in time, dropped their vernacular term and took the name of Delawares, which has been continued to the present time. Penn adopted it, in his subsequent treaties with them, on the settlement of Pennsylvania, and popular usage has now sanctioned it, for two centuries.

The Lenapees, consisted originally, as they affirm, of three tribes, the Unami, or Turtle, the Mississä or Turkey, and the Minci, or Wolf. The two former, must have been early blended, as they are not known, in their separate existence, under our history. The Minci, or Moncees, as they are more generally called, occupied the eastern parts of New Jersey from the sea coast, to the west banks of the Hudson, and up the same, keeping its west bank as high as the Wallkill. The Nanticokes of Maryland and Virginia, united their broken fortunes with the Delawares, and ascended the Delaware river with them, and thus intermingled with the Moncees. It is in this manner, that the Indian population of the sources of the Delaware became very mixed in its character, and led at various times and places, in the settlement of that part of our State, to the application of several distinct terms, to a people, who had, in reality strong affinities of blood, and spoke dialects of the same parent language. As an instance, those of them, who dwelt at a large island in the Delaware, were called Minnisinks, or Islanders, a term purely geographical, and affording no indication of distinctive nationality. By the intercommunication which exists between the head-waters of the Delaware, and the banks of the Hudson, through the Wallkill, this mixed population, spread from river to river, taking

distinctive local names from the spots where they resided. It is in this manner, that the original area of the counties of Orange and Ulster, became the locality of numerous bands, who had, however no well founded claim to be considered as independent tribes, or even sub-tribes. In one quarter, this population crossed the Hudson to its eastern banks, and spread among, or lived in villages, intercalated with the Mohegans. This was the character of portions of the Indian population of the ancient area of Dutchess county.

Let us now return to the Atlantic coast. We have seen that this coast, from Virginia to the Gulf of the St. Lawrence, was occupied by tribes of the Great Algonquin race. How the population of this important stock diffused itself, and assumed peculiarities, as it spread from south to north, along the sea coast, reaching to Massachusetts and Maine, and Nova Scotia, we do not know; but we perceive in the languages, and in the general manners, customs and traditions of the tribes, at the respective eras of settlement, indubitable proofs of the ancient connection and ethnological affiliation of all these tribes. Whether the Powhattanic type of the Algie, had preceded or mixed with the Lenapee, in its course northward and eastward, producing the sub-types of the Mohegan, Narragansett, Metòac and others, must be mere conjecture; but there are strong analogies of sound, as well as proofs of syllabical intermixture, in the examination of the language, to favor the conjecture. As a general principle in the sounds of the language we may remark, that the open vowel sounds became less characteristic of words, as the tribes advanced northwardly and diffused themselves over the seaboard of New York and New England. This influence of change and deterioration was felt, and is to be perceived, at this day, in the geographical names of the north, in the the loss of the liquid *l* of the Lenapees and of the sonorous asperate in *r* of the Powhattans. The sound of the letter *r* ceases, in the Indian words of the coast, in the progress northeast, after passing the Chesapeake, and is supplied by *au*. That of the letter *l*, ceases after passing the capes of the Dela-

ware, and does not quite reach, in any instance, the west banks of the Hudson. This letter is the test of the true extent of Lenapee or Delaware proper. Other interchanges of the consonants occur, in this transfusion of the Algie race northward. They may be remarked, in a striking manner, by the changes of the local inflection, in geographical names from *o*, *oè*, and *ong*, to *uk*, and *ett*, which are very common after reaching to, and beyond the Hudson. The whole of the sea coast tribes were semi-ichtheophagi, and the deteriorating influence of habit upon language, is plainly discernible, when we compare the vocabularies of these sea coast tribes, with those of cognate tribes in the west and northwest, and midland districts of the continent, who subsist on flesh and pursue invigorating employments of the chase.

On reaching the harbor and expanded bay of New York, we first find in the Indian names, the territory of the MOHEGANS. When the Dutch in 1609 entered the river, which now bears the name of Hudson, its left, or eastern banks, were found to be inhabited by this stock. They were broken up, into a great many bands, and local chieftaincies, or sachemdoms, each of which bore a separate name, like our townships, and each claiming independent power, but all being sufficiently identified by their parent language. Those who occupied the island of New York or Manhattan, together with Staten Island, and the smaller group, called themselves MONATONS or Manhattans, a term which it will be perceived was merely geographical. On the colonization of the country, these Manhattanes or Monàtons were found to be but one of the numerous family of Mohegans.

§. IMPORTANCE OF A JUST PHILOLOGICAL CLASSIFICATION OF THE TRIBES, AND THE CONNECTED QUESTION OF ORIGINAL PRECEDENCY AMONG THEM.

There is still another preliminary remark, which the committee have to offer, before preceding to the consideration

of particular names. The term Algonquin was introduced by the early missionary writers on the American languages, on the first discovery and settlement of the country. By it they comprehended a very large family of tribes, who, although distinguished by dialectic differences, and living at widely remote points, united in the general scheme of utterance, which is peculiar to these tribes. The sounds of this language are soft, its vocabulary comparatively full, and its forms of combination very rich and expressive. It has been deemed, so to say, the court language of the Tribes. The term itself is a matter of little consequence, any more than as furthering the purposes of precision in generalization, and might be readily exchanged for any other term equally euphonous, were it proposed. Nothing of the kind was offered to philologists previous to the year 1818, when the late Mr. Du Ponceau, a man eminent in philology, in presenting some letters on the Delaware language, to the American Philosophical Society, from the Rev. John Heckewelder, called the use of the term in question, and suggested, as a generic, the word Lenapee. This was done, on the theory of justice to this tribe, who affirm themselves to be the oldest member of the family; and not from any other objection to the prevailing generic. The Lenapees certainly have claims to tribal priority, among this race, within a circle, after we have, in the propagation of the race northeastwardly, crossed the Susquehanna and the Chesapeake; but before this claim can be admitted to include *all* who are comprehended by the term Algonquin, or its adjunct Algic, we should know what the Powhattans would have had to say on this head. Where a question so general is mooted, we should also be pleased to hear what the old APALACHIANS (*or Appalachites,*) or the still existing IROQUOIS, might have had to urge, by way of corroboration, or denial! The numerous family of the Algics of New England, certainly looked to the southwest, as the place of their origin, but they had no traditions which linked them with the Lenno Lenapees. They were rather affiliated, it would seem, with the Metòacs

of Long Island,* and with the Mohegans of the banks of the Hudson.† By the traditions of the Yendots or Wyandots, who are of the lineage of the Iroquois, the North American Indians had a UNITY OF ORIGIN, and the Wyandots were, originally, placed at the head of the tribes. In this traditionary account, they merge the distinctions of language, as if it were something of an accidental character. They regard the Lenapees, as an uncle's children, and call them nephews.‡

Few persons have written, at large, on the principles of the Indian languages, and the reason of Mr. Du Ponceau's suggestions not having been generally adopted by historians and popular writers, is probably to be found, in part, in the attachment of writers to existing terms, generally known, as well as to the less pleasing rythm of the new term. So far as historical causes weigh, the objection lies in the heretofore restricted use of the word Lenapee, which had been exclusively applied to designate a particular tribe; and not like the word Algonquin, a race of people.

Mr. Gallatin, in his "Synopsis of the Indian Tribes," published by the American Antiquarian Society of Massachusetts, in 1836, proposed to accommodate the question to philologists by writing the two terms, and denominating this radical stock "Algonkin-Lenapee." The term accurately reaches the object, but is done at the expense of words. Few writers will adopt two words for one, especially if the one be previously well known and approved, even if the compound is in other respects preferable. In the remarks which are to follow, the committee may, it is thought, secure for their investigations, the character of philological precision, without entering the field of dogmatical discussion. Each term will be considered the equivalent of the other. They refer to the same family, the same principles, and the same generic traits of history and language. The Mincees of the west bank of the Hudson, were so nearly allied to the Delawares that they might be called

* Rhode Island, His. Trans. † Gov. Trumbull's letter. ‡ Oneöta, No. 4. p.

Delawares. But, while this is admitted, the committee cannot consent to call the *Mon-à-tons* or the *Mohegans* of the east shore Delawares, as has been sometimes vaguely done. Such a usage is as far from precision, as it would be, to call the *Panees* or *Mandans*, *Sioux* ; the *Wyandots*, *Iroquois*, or the *Miamis* or *Shawnoes*, *Chippewas*, merely because the designated groups respectively speak elementary dialects of three separate generic languages.

§ HISTORICAL AND PHILOLOGICAL NOTICE OF THE MINCI AND MOHEGANS, THE TWO LEADING TRIBES, WHO INHABITED THE VALLEY OF THE HUDSON.

In taking up the Indian terminology of the State, in detail, the first subjects that call for preliminary attention are the terms *MOHEGAN*, and *Minci*, the names of the two tribes of *Algonquin* lineage, who inhabited the valley of the *Hudson*, between *New York* and *Albany*.

Mohegan is a word, the meaning of which is not explained by the early writers, but if we may trust the deductions of philology, it needs create little uncertainty. In the *Mohegan*, as spoken at the present time by their lineal descendants, the *Stockbridges* of *Wisconsin*, *Maihtshow*, is the name of the common wolf. It is called, in cognate dialects of the *Algonquin*, *Myegan* by the *Kenistenos*, and *Myeengun* by the *Chippewas*, *Otâwas*, and *Pottowattomies*. In the old *Algonquin*, as given by *La Hontan*, it is *Mahingan*, and we perceive, that this was the term employed by the early French writers for the *Mohegans*. In the language of the Indian priests or *medais*, a mystical use of the names of various objects in the animated creation is made, in order to clothe their arts with a degree of respect and authority, which ignorant nations are ready to pay to whatever they do not fully understand, in other words, that which is mysterious. Thus, in the *medicen* songs of the *Odjibwas*, a wolf is called, not *Myeengun*, the popular term, but *Moh-hwag*. It is believed the priests of the ancient *Mohegans* made similar distortion of their words, for similar ends, and that

the terms Moh hi Kan, and Moh hin gan, used by the early French missionary writers for this tribe, furnish the origin of the term. The term itself, it is to be understood, by which the tribe is known to us, is not the true Indian, but has been shorn of a part of its sound, by the early Dutch, French, and English writers. The modern tribe of the Mohegans, to whom allusion has been made, called themselves MUIHEKANIEW. This is, manifestly, a compound declarative phrase, and not a simple nominative, and is equivalent to the phrase, I am a Mohegan. It is in accordance both with religious custom, and the usage of the Indian priesthood, to infer a unity of superstitious practices in nearly affiliated tribes. In this manner, the word "Mohegan," was used to denote, not a common wolf, but the caries lupus, under the supposed influence of medical or necromantic arts. In other words, Mohegan was a phrase to denote an enchanted wolf, or a wolf of supernatural power. This was the badge or arms of the tribe, rather than the name of the tribe itself. And this, also, it may be inferred, constituted originally, the point of distinction, between them and the Minci, or WOLF TRIBE PROPER.

The affinities of the Mohegans with the Minci, or Mincees, on the west banks of the Hudson, and through them with the Delawares, are apparent, in the language, and were well recognized at the era of the settlement. The Mincees, as we have before intimated, were one of the original families or the tribe of the Lenno Lenapees, from whom, however, they had separated before the Discovery, and spread themselves over the present area of New Jersey. They were the first remove in the chain of ethnological affinities. They had lost from their language, the sound of the letter L, so abundant in the parent language, and substituted n for it, as their geographical names prove. They were, however, in no accurate sense, either philologically or historically, Mohegans. The latter constituted, so far as we can judge, the second remove in tribal progression, or nationality. They were at war with the Mincees on the lower Jersey shores of the river, yet it is clear, that when a general

council of sachems was called at the fort of New Amsterdam by Governor Keift in 1645, there were present delegates from the Tappansees, and some other western villages.* These villages, it is equally manifest, were in subjection to, or under the jurisdiction of leading sachems of the Manhattanese or others in close alliance with them, living at Sin Sinck, or at higher points on the Westchester coast.

§ GENERAL LINE OF DEMARCATION BETWEEN THESE TWO TRIBES, NORTH AND SOUTH.

These two tribes, were sub-divided into numerous bands, each known by a distinctive name, and each assuming, according to their strength or position, some powers of sovereignty. The river Hudson constituted the general boundary between them, and across its waters, war parties were conducted, from time to time, and local conquests, or visits of retribution made. There is not much fixity now in the boundaries, and powers of any of our existing tribes, and there could have been as little then. The minor bands of each party were mere varieties in name, having the same political relation to each other, that one of our modern townships along the banks of the river, has to another. As a general remark, all the bands of the west shores were Mincees, all on the east Mohegans. They lived on ill terms with each other, and were frequently engaged in open hostilities. Bands of the Minci type, have left their names, on the west shores of the Hudson, from Navisink, on the sea shore, to, and above the influx of the Wallkill. They spread over all East Jersey. The line between them and the Lenni Lenapees or Delawares proper, it is not easy to determine. Mr. Gallatin, in his ethnological map, places it at the falls of the Raritan, and thence in the direction of the falls of the Delaware. Such a division of authority is very plausibly drawn from one of their ancient treaties.†

The Mohegans on the east shore, have, on the other hand,

* De Vries, N. Y. His. Col. New Series.

† Archæologia Americana.

left their names on that bank. They had departed from the standard of utterance, in using the sound of *th*, and in giving geographical names their local termination in *uk*, instead of *ink*. The language as used by them and by the analogous bands east of them, was also more consonantal. They had, as before premised of the eastern Algics generally, lost the *l*, and the musical sound of *oa*, so often heard in the Lenapee, as in the verb *Ahoala*, to love. They were characteristically a stern and warlike people. This was particularly true of the early *Mon-à-tons*, who warred east upon the *Matòacs*, and west upon the *Sanhicans*, a band of the *Mincees*. There is but little reason to doubt that the *Mohegan* stock extended eastward across the sea shores of Connecticut, to the boundaries of the *Narragansetts*, and that the *Mohegans* and the indomitable *Pequots* were originally, ONE PEOPLE. This opinion was affirmed by the Connecticut government, 1474, when they declared the title of the *Pequots* to extend to the banks of the *Hudson*. Had this argument been reversed, and the title of the *Mohegans* of the *Hudson*, been asserted up to the west line of *Rhode Island*, the force of it would appear to have been more in consonance with the probable events of history. As a question of origin merely, it must naturally have been decided in favor of the parent source, which from all known tradition was west. It was a question, at that day, whether the *Mohegans* were originally *Pequots*, or the *Pequots*, *Mohegans*. Gov. Clinton, in his discourse before this Society, in 1814, inclines to the *Mohegan* type of supremacy, and this opinion is certainly favored by well known events in the early history of Connecticut. The rise and dynasty of *Uncas*, can be regarded in no other light, but as a resumption and appeal to, by him, of the original generic and true name, while he left *Sassacus* to perish with the ill-starred soubriquet of *Pequot*.

§ QUESTION OF SUPREMACY BETWEEN THE ALGONQUIN AND IROQUOIS RACE AT THE ERA OF THE SETTLEMENT OF NEW YORK.

But however, the Mohegans and their western neighbors, the Mincees differed, both in their language and otherwise, they were united in their variance with the Iroquois. The Hudson river, which constituted a national boundary between them, served only as an avenue of descent for their more fierce and powerful enemy from the north. The discovery of the Hudson and arrival of the Dutch in this condition of the affair, were fortunate events for these two tribes of so-called Mixed or River Indians. Obvious principles of policy led the Dutch to sustain the latter. It was equally also their policy to maintain a peace with the former. Their prosperity depended upon the Fur Trade, and these nations were the elements of it. A noted and long remembered convocation of the chiefs of all parties, took place about twenty-one years after Hudson first dropped anchor in the river, say in 1630, or about fifteen years after the building of the first fort at Albany. It occurred but a few miles from fort Orange, on the banks of a stream then called the Towasentha, flowing in from the Helderberg mountains. This stream is known in modern geography as Norman's Kill. At this council, a general peace was made, between the Mohegans, the Mincees, the Lenni Lenapees and the Iroquois. The supreme power of the latter was acknowledged, as it had been obtained in former conquests on the Hudson, the Delaware, and the Susquehanna. This general peace and alliance was established, under the supervision of the Dutch authorities, and the right of the Iroquois affirmed to preside over and convey the title, in all cessions of Indian territory. This right all the southwestern tribes recognized, as far south as the Kentucky river, the title to the north bank of which, was ceded to the whites by the Iroquois.* The Lenapees had long before been conquered by these "Romans of the North."† and dropt the war-club. And

* Imlay's Hist. Kentucky.

† Clinton's Discourse.

this is, in truth, the whole foundation, for that precious piece of fanciful reminiscence, in which a subjugated people have endeavored to solace their pride and hide their defeat, by the tradition put forth by the Lenapees that they had voluntarily assumed the attitude of Peace Makers. Or in symbolic language, put on the Petticoat.*

It would require, however, greater means of research than the Committee has been able to bring to the task, to tell when? or where? in the whole history of Indian negotiations they were ever consulted or employed by other tribes as ambassadors of peace. The Iroquois would not permit them, even to sell land, which they occupied on the Susquehanna, without their concurrence and consent.† It has been equally difficult to perceive at what time or place they ever omitted to take up the tomahawk, when their position rendered success probable.

Some apology may seem to be due for taking so general a view of the historical traits of the territorial area to be commented on, but it is believed that by this course, the Committee will be relieved of embarrassment in its progress. Nothing now remains but to indicate the plan of procedure. There will be an advantage, it is believed, so far, at least, as relates to the labor of investigation, by taking up the State geographically or in sections.

1. Long Island is sufficient in extent, and in the number and separation of its aboriginal tribes, to justify the labors of a separate report.

2. The tide waters of the Hudson constitutes another separate and ample field for study.

3. The Valley of the Mohawk is rich in accessible and highly interesting aboriginal associations.

4. The sources of the Delaware and the Susquehanna, require to be investigated for their names, through many volumes, and appear to embrace materials enough for a distinct report.

5. The northern sources of the Hudson, of which the

* Colden.

† J. Heckewelder Historical Com. Am. Phi. Transactions.

true discovery and exploration, is, to a great extent, modern, and is connected with the State Geological Survey, demands besides these documents local aid, in gathering up its traditions of names.

6. The borders of lake Champlain, and the valley of the St. Lawrence, must also be investigated with particular reference to the fact of their' early Indian occupancy and comparatively recent date of white settlement.

7. The wide field of western New York, beyond the Stanwix Summit, presents, in its sonorous vocabulary of names, a still more interesting section of philological research. Each of these fields of observation, demand time and care, with every aid of books, and maps, and reference to early surveys, title deeds, and traditions. Little more can, indeed, be now attempted, than to make a beginning, and it is hoped that the amount of time demanded, and the difficulty of acquiring documents, or even enlisting personal aid, will plead some indulgence, for the little that is offered.

§ INDIAN TERMINOLOGY OF THE ISLANDS AND BAY OF NEW YORK.

The first name, which occurs, is that of the Hudson river. It does not appear that the discoverer thought of giving it his own name. In the narrative of his voyage, it is called the Great river of the Mountains, or simply, the Great river. This term was simply translated by his employers, the servants of the Dutch West India Company, who, on the early maps of Nova Belgica, called it *Groote Riviere*. It was afterwards called Nassau, after the reigning House, but this name was not persevered in. At a subsequent time, they gave it the name of Mauritius, after Prince Maurice, but this name, if it was ever much in vogue, either did not prevail against, or was early exchanged for the popular term of NORTH RIVER—a name, which it emphatically bore to distinguish it from the Lenapihittuck or Delaware, which they called the *South* river. [Zuydt Rivier.] That the name of Mauritius was but partially introduced,

is indicated by the reply made by the New England authorities to a letter respecting boundaries of Gov. Kieft, in 1646, in which they declare, in answer to his complaint of encroachments on its settlements, their entire ignorance of any river bearing this name.

Neither of the Indian names, by which it was called, appear to have found much favor. The Mohegans called it Shatèmuc. Shaita, in the cognate dialect of the Odjibwa, means a pelican. It cannot be affirmed, to denote the same object in this dialect, nor is it known that the pelican has ever been seen on this river. Uc is the ordinary inflection for locality. The Mincees, occupying the west banks, called it Mohegan-ittuck. The syllable itt, before uck, is one of those transitive forms, by which the action of the nominative is engrafted upon the objective, without communicating any new meaning. The signification of the term is, Mohegan river. The Iroquois, (as given by the interpreter John Bleeker, and communicated by the late Dr. Samuel L. Mitchill in a letter to Dr. Miller in 1811,) called Ca ho ha ta tè a,*—that is to say, if we have apprehended the word, the great river having mountains beyond the Cahoh or Cahoes Falls.

The three prominent Indian names for the Hudson are, therefore, the MOHEGAN, the CHATEMUC, and the CANOTATEA.

The river appears to have been also called, by other tribes of the Iroquois confederacy, Sanataty. The word ataty, here, is the same written atatea, above, and is descriptive of various scenes according to its prefix. The English first named the river, the Hudson, after the surrender of the colony in 1664. It does not appear, under this name, in any Dutch work or record, which has been examined. It may be observed, that the term has not exclusively prevailed, to the present day, among New Yorkers in the river counties, where the name of North River is still popular. It will be recollected, as a proof of the prevailing custom, that Fulton called his first boat, to test the triumph of steam, "The North River."

* Vide Dr. Miller's Historical Discourse.

If the river failed to bear to future times, either of its original names, the island, as the nominative of the city, was equally unfortunate, the more so, it is conceived, as the name of the city became the name of the state. Regret has been expressed, that some one, of the sonorous and appropriate Indian names of the west, had not been chosen to designate the state. The colonists, were but little regardful of questions of this kind. Both the Dutch in 1609 and the English in 1664, came with precisely the same force of national prepossession—the first, in favor of Amsterdam, and the second in favor of New York—both connected with the belittling adjective “New.” It is characteristic of the English, that they have sought to perpetuate the remembrance of their victories, conquests and discoveries, by these geographical names. And the word New York, if it redound less to their military or naval glory, than Blenheim, Trafalgar and Waterloo, may be cited to show, that this was an early developed trait of character of the English, abroad as well as at home. It would be well, indeed, if their descendants in America had been a little more alive, to the influence of this trait. Those who love the land, and cherish its nationalities, would at least have been spared, in witnessing the growth and development of this great city, the continued repetition of foreign, petty or vulgar names, for our streets and squares and public resorts, while such names as Saratoga and Ticonderoga, Niagara and Ontario, Ioseo and Owasco, are never thought of.*

The Indians called the island *MON-A-TON*—dropping the local inflection *uk*. The word is variously written by early writers. The sound as pronounced to me in 1827 by Metoxon, a Mohegan chief, is *Mon ah tan uk*, a phrase which is descriptive of the whirlpool of Hellgate. *Mon* or *man*, as here written, is the radix of the adjective bad, carrying, as it does, in its multiplied forms, the various meanings of violent, dangerous, &c., when applied in compounds. *Ah tun*, is a generic term for a channel, or stream of run-

* Vide Letter to Hon. J. Harper, appended.

ning water. *Uk*, denotes locality, and also plurality. When the tribe had thus denoted this passage, which is, confessedly, the most striking and characteristic geographical feature of the region, they called the island near it, to imply the Anglacialized term, *Man-hat-tan*, and themselves *Mon-a-tuns*, that is to say, "People of the Whirlpool." It is well known that the Indian tribes, have, generally, taken their distinctive names from geographical features. The Narragansetts, as we are told by Roger Williams, took that name, from a small island off the coast.* Massachusetts, according to the same authority, signifies the Blue Hills, and is derived from the appearance of lands at sea. Mississauga, signifies they live at the mouth large river, and by an inflection, the people who live at the mouth of the large river or waters. Onondago, means the people who live on the hill. Oneida, the people who sprang from a rock, &c. These names afford no clue to nationality, they preserve no ethnological chain.

The tradition† that this island derives its name from the accidental circumstance of the intoxication of the Indians on Hudson's first visit, in 1609, is a sheer inference, unsupported by philology. That the tradition of such an event was preserved and related to the early missionaries by the Mohegan Indians, admits of no doubt, nor is there more, that the island was referred to as the place where their ancestors first obtained the taste of ardent spirits. That the island had no name prior, to 1609, or if well known by a characteristic name, that this elder name was then dropped and a new name bestowed, in allusion to this circumstance of the intoxication, is not only improbable, on known principles, but is wholly unsustained, as will have been perceived by the above etymology. The word for intoxication, or dizziness from drink, in the Algonquin, and with little change in all the cognate dialects, is *Ke wush kwä bee*. The verb to drink in the same dialects is *Min e kwä*,

* Collections of the Rhode Island Historical Society, Vol. 3.

† Collections New York Historical Society, vol. 1. New Series.

in the Mohegan "Minahn"—words having none of the necessary elements of this compound. Very great care is, indeed, required in recording Indian words, to be certain that the word given, is actually expressive of the object of inquiry. Some curious and amusing examples of mistakes of this kind might be given, did it comport with the limits of this report.

There were several Indian villages, or places of resort, on the island of Mon-à-tun, for which the original names have survived. The extreme point of land, between the junction of the East and North rivers, of which the Battery is now a part, was called Kapsee—and within the memory of persons still living was known as "the Copsie point"—a term which appears to denote a safe place of landing, formed by eddy waters. There was a village called Sapokanican, on the shores of the Hudson, at the present site of Greenwich. Corlear's Hook was called Naghtongk.* The particle *tonk*, here, denotes sand. A tract of meadow land on the north end of the island, near Kingsbridge, was called Muscoota, that is, meadow or grass land. Warpoes was a term bestowed on a piece of elevated ground, situated above and beyond the small lake or pond called the KOLCK. This term is, apparently, a derivative from Wawbose, a hare.

The islands around the city had their appropriate names. Long Island was called Metòac, after the name of the Metòacks, the principal tribe located on it. It is thus called by Van Der Donck in 1656, and in all the subsequent maps of authority, down to Evans', in 1755. Smith calls it Meitowacks. In Gov. Clinton's discourse, it is printed Meilowacks, but this is evidently a typographical error.

Staten Island, we are informed by De Vries, was occupied by the Mon-à-tans, who called it MONOCKNONG with a verbal prefix. The termination is *ong*, denotes locality. Manon is the ironwood tree, ack denotes a tree, or trunk, and admits a prefix from "manadud," bad. By enquiry it

* Nechtank (Dutch notation.)

does not appear that the ironwood, although present, ever existed in sufficient abundance to render the name from that characteristic.* The other, it is too late to investigate. It is believed the expression had an implied meaning, and denoted the Haunted Woods.

Thus far the colonial maps and records, so far as they have fallen under the committee's notice. The vocabulary of the Mohegans affords, however, a few other terms, the application of which may be well assumed from their etymology. Of this kind is the term NAOSH, for Sandy Hook, meaning a point surpassing others. MINNISAIS, or the lesser island, for Bedlow's island; and KIOSHK, or Gull island, for Ellis's island. The heights of Brooklyn are graphically described in the term *Ihpetonga*; that is, high sandy banks.

The geological structure of the island was such as to bring it to a much narrower point, than it now occupies. By the recent excavations for the foundations of Trinity Church, and the commercial buildings now in the process of erection on the site of the old Presbyterian Church in Wall-street, the principal stratum is seen to be of coarse grey sea sand, capped with a similar soil, mixed with vegetable mould and feruginous oxide. From the make of the land, the Indian path, on the Trinity plateau, forked at the foot of the Park, and proceeded east of the small lake called the Kolck [Agiegon] to the rise of ground at Chat-ham square. Here, or not far from it, was the eminence called WARPOES, probably the site of a village, and so named from its chief. The stream and marsh existing where Canal street now runs, gave this eastern tendency to the main path. At or beyond Warpoes, another fork in the path became necessary, to reach the banks of the Hudson at the Indian village of LAPINIKAN, now Greenwich. In this route laid the eminence of ISUPATENA, late Richmond Hill, at the corner of Charlton and Varick streets. The path leading from the interjunction at Warpoes, or Chat-

* MS. letter from R. M. Tyson, Esq.

ham square, to NAHTONK, or Corlear's Hook, had no intermediate village, of which the name has survived. This portion of the island was covered with a fine forest of nut wood, oaks and other hard-wood species, interspersed with grassy glades, about the sites of the Indian villages. The upper part of the island was densely wooded. Above 40th street it was unfavorable for any purpose but hunting, and much of the middle part of it, as between 5th and 8th Avenues, was either shoe-deep under water or naturally sphagnous. This arose, as is seen, at this day, from a clayey stratum, which retains the moisture, whereas the whole island below this location, particularly below the brow of the syenitic formation of 37th street, &c., consisted of gravel and sand, which absorbed the moisture and rendered it the most favorable site for building and occupation. On the margin of the Hudson, the water reached, tradition tells us, to Greenwich-street. There is a yellow painted wooden house still standing at the northeast corner of Courtland and Greenwich streets, which had the water near to it. Similar tradition assures us, that Broad street was the site of a marsh and small creek. The same may be said of the foot of Maiden lane, once Fly Market, and of the outlet of the Muskeeg or Swamp, now Ferry street. Pearl street marked the winding margin of the East river. Foundations dug here reach the ancient banks of oyster shells. ASHIBIC denotes the probable narrow ridge or ancient cliff north of Beekman street, which bounded the marsh below. OCITOC is a term for the height of land in Broadway, at Niblo's; ABIK, a rock rising up in the Battery; PENABIC, Mt. Washington, or the Comb Mountain. These notices, drawn from philology, and, in part, the earlier geographical accounts of New Belgium, might be extended to a few other points, which are clearly denoted; but are deemed sufficient to sustain the conclusions, which the committee have arrived at, that the main configuration of the leading thoroughfares of the city, from the ancient canoe-place at Copsie or the Battery, extending north to the Park, and thence to Chatham square and the Bowery,

and west to Tivoli Garden, &c., were ancient roads, in the early times of Holland supremacy, which followed the primary Indian foot paths.

Governor's island bore the name of Nut island, during the Holland supremacy, in Dutch *Nutten*; but whether, as is suspected, this was a translation of the Indian PECANUC, or "nut trees," is not certain. As a general remark, it may be said that the names of the Mon-à-tons, or Manhattanese, were not euphonous, certainly less so than those of the Delaware or Iroquois.

§ ABORIGINAL NAMES OF THE VALLEY OF THE HUDSON BETWEEN NEW YORK AND ALBANY; EAST BANKS, AS HIGH AS THE MOUTH OF THE MOHAWK.

We are now prepared to ascend the Hudson. The first name of importance, above the island, is Croton—a name of classic sound but unquestionably derived from the Indian, though a corruption of the original, and not originally applied by them to the river. In a deed dated in 1685, which is quoted by Judge Benson, the river is called Kitchawan—a term which is descriptive of a large and swift flowing current. Croton, as stated by the same authority, is a corruption of the name of a Chief, who lived and exercised his authority, at the mouth of this stream. It is clearly, a derivative from KENOTIN, or KNOTEN or, as it is often used without the pronoun prefixed, NOTIN, meaning, in either case, the wind, or a tempest. It is a man's name, still common in the west and north. The first Indian village above this stream was called WICKQUASKECK, or the Place of the Bark Kettle. Above it, on the same shore, was the village of ALIPKONCK, that is a Place of Elms. This part of the shores of the Hudson, assumes a rocky character—the banks immediately opposite consist of a continuous elevated line of precipices, in the well-known Palisadoes; but the formation on the east banks developes itself in broken, protuberant rocks. Quarries of the dolomite and white coarse grained marble, are opened here. There is nothing more

characteristic of the structure of the coast, than its "municipations of rocks." The judgment of the aborigines is vindicated in the name of "OSINSING" bestowed upon their village seated on this coast. This is the origin of the word SING SING. It is written on some of the earlier maps, SINSING, and SINSINCK. It is a derivative from Ossin, a stone, and ing, a place. This shore was inhabited, during the times of Governor Kieft by a band of the Manhattans or Mon-à-tuns, called the Sintsings, who sent a delegate to the general council held at Fort Amsterdam, on the 30th August, 1645.

Mr. Irving has preserved in the word POCANTICO, the name of a tributary stream of the Hudson above this point, in Westchester county. On early maps, the next Indian villages, in their succession, are, KISKISKO, PASQUASHIC, and NOAPAIM. There was also, along the east shores of the Tappan, the village of KASTONIUCK, (a term still surviving in the opposite village of Niuck or Nyack.) All these were situated south of the Highlands. The Highlands east, were occupied by a band of Indians called the WICCAPEES, or as sometimes written WECKEES. They were of the tribe of the WAORANACKS. Above them, and along that part of the river, which now composes the county of Dutchess, lived the derivative tribe of the ABINGAS, or Wappingers. Fish-kill, which constituted the chief locality, was called MATTEAWAN, a term still retained. It is said, in the popular traditions of the county, to signify "good furs," as the stream was noted, in early days, for its peltries.* It is a derivation as the term plainly denotes, from Metai, a magician, or medicine-man, and *wian*, a skin, and means, in this connection, not simply "good fur," or a good skin, but a charmed, or enchanted skin. Much of the medical power of all the early Indian priests and doctors—the two practices were united—was devoted to the arts of medical magic. They affected, by the power of magic or secret enchantment, to govern the movements of animals in the chase, and taught their followers the art of hunting by charms, as the cognate

* R. G. Rankin, Esq.

tribes still do, in the west, and north-west, where they often exact high fees for these services. The true import and importance of this name, will appear from these hints. One such name is, in fact, sufficient, in its full development, to invest the scenery of the country, with the poetic associations of these ancient, wild foresters.

The stream now called Wappinger's Creek, was in the same dialect, called the WAHA-MANESSING—a term, having its ground-form in *minnis*, an island, with the common local inflection in *ing*; but without particular enquiry into the geographical characteristics of this stream, its nominative prefix, in *waha*, could not be satisfactorily determined.

There is a prominent mountain range, above the Highlands, east of the Hudson, which rises in Dutchess county and extends northwardly through the back part of Columbia. This range separates, geologically, the upper part of the valleys of the Hudson and the Housatonic. The earlier orthography of the Indian name for it is TACHKANIC. It is more commonly written, at this day, and with some advantage, while the original sound is essentially preserved, TACONICK. Another mountain spur, of a detached character, in the south part of Dutchess, is called the SHENANDOAH mountain. Tradition tells us, that it is so called from the name of a band, or sub-tribe of Indians who inhabited this part of the county, and who, at the era of the American Revolution, were reduced to one man.* The word is the same which is applied to the valley of Virginia, having its exit into the Potomac at Harper's Ferry; and may be cited, among some other philological evidences, to be found in the valley of the Hudson and its extensive bay and seaward islands, of the early transfusion of the Powhattanic type of the Algonquin, among the more prominent and prevalent Lenapee dialects of the southern part of our State. By a tradition of the Mohegans, it is perceived that intercommunications, and strong personal friendships existed, between

* MSS. Letter of L. M. Arnold.

some of the tribes, thus widely separated, prior to the era of the colonization.*

The name of **POUGHKEEPSIE**, is variously written. It is spelt, on Evans' map of 1775, **Pakepsy**; in Loskiel, **Peekipsi**. Local tradition, supported by the examination of ancient title deeds from the Indians, reveals the original orthography of the word in **APOKEEPSING**. There is, at the mouth of the Fallkill, a sheltered inlet, and safe harbor for small boats. As the reach below is wide, and often subjected the Indian canoes and small craft, to peril, this shelter became a prominent place of safety, extensively known to the tribes along the river. It is this geographical feature, which is described by the term **APOKEEPSING**. It denotes, graphically, the locality, and its being a place of shelter from storms. The present orthography of the word, is unnecessarily redundant, in the first syllable. It has dropped, in conformity with general English and Dutch usage in adopting Indian words, the local inflection in **ing**; which is, to us, a redundancy. In other respects, the original is well preserved.

The Fallkill was called the **WINNAKEE**. The earliest patent was granted to Robert Sanders and Myndert Hermance, of Albany, dated October 20th, 1686. In this patent the falls are called **PONDOWICKRAIN**. This fall is near the mouth of the stream, and in full view from the Hudson.

Crumelbow Creek was called **NANCOPACANIOC**. Caspar Creek, a little below Barnegat, five miles from the village, was called **PIETAWISQUASSIC**. Bands of the Minnisinks, from the west shores, were intermingled in this part of Dutchess.

A band, or sub tribe called **SEPASCOOTS**, lived at Rhinebeck. They had their principal seat 18 miles north of Poughkeepsie, and 3 miles east of the Hudson river. At Redhook Landing, there was another clan or large band. Tradition asserts, that a great battle was fought near the latter place, between the River Indians and the Five Nations. The first settlers, it is said, still saw the bones of the slain.

For the present eligible site of Hudson, and the bay

* Vide Oneota, p. 105.

and mountain elevation south of it, no aboriginal name has been met with, although such doubtless existed. Generally speaking, the Mohegan terms were of greater length than it was found convenient to employ, and the Dutch, who in this respect, coincided with the English, preferred shorter names.

Kinderhook is of Dutch origin. The term is a derivative from *Kinders*, children, and *Hook*, a point or corner. Tradition asserts that it originated, in the era of its settlement, from the circumstance of the occupant of a well-known house on the point of land called Kinderhook Landing, having a numerous family of children.* There is a small lake in Columbia county, bearing the Indian name of Copake. A township of the same county, is named, after it, Copake. A well known valley, with a small stream in the township of Ghent, in the same county, is called by its original name of SQOMPOMICK.

The Mohegans of this bank of the Hudson, extended their villages, up to a point opposite to, and also above the junction of the Mohawk, covering the entire area of the present counties of Columbia and Rensselaer. The seat of their council fire, was, for a length of time, at SCHODAC. This word appears to be a derivative from *ishcoda*, a meadow, or fire-plain, perhaps, mediately, through the word *straw*, and *akee*, land. Hoosic may be traced to Wudyoo, a mountain, and *abic*, a rock. A branch of the Hoosic, was called SHACKOOK. It had a fall called QUI-QUEK.† As the settlements pressed upon this tribe, they retired eastwardly to the valley of the Housatonic, in Massachusetts, where they came under the notice of the Society for the propagating the Gospel in Foreign Parts, and were, for a long period, under the instruction of the celebrated Jonathan Edwards, and other missionaries. As the place of their principal concentration, was called Stockbridge, this term attached itself to the tribe and their descendants in the west, are now known to us by it. At

* Verb. Com. of M. Butler, Esq. of Kinderhook, also, Spofford's Gazetteer.

† Cain's Reports. Hoosic Patent, 3 vol. Query for analogy hunters. QUICK-QUICK!

Stockbridge, the Mohegans, were converted to Christianity, abandoned the chase, as a means of subsistence, and adopted the arts of civilized life. A regularly organized corps, officered by the chiefs, served in the American cause, in the Revolutionary war. At its close, they migrated to the reservation of the Oneidas, in Western New York, whence, after the year 1820, they removed to the banks of Fox river in Wisconsin, having purchased lands of the Menomonees. This location was ceded at a subsequent period, in lieu of two townships of land eligibly situated on the north-eastern shores of Winnebago lake. Here they are living, at this time (1845) as an agricultural people, having good farms, dwellings, cattle, schools, and churches, and they may, without exaggeration, be pronounced a reclaimed people. Congress should admit them, without hesitation, to all the rights of citizenship.

§ INDIAN NAMES OF THE RIGHT OR WEST BANKS OF THE HUDSON, FROM THE ATLANTIC TO THE ENTRANCE OF THE MOHAWK.

We shall now direct attention to the opposite shores of the river. The first prominent object on the west shore, which attracts the eye of a person coming in from the sea, is the NEVERSINK. From ancient maps, in the possession of the Society, there was a band, or sub tribe, called the Neve Sincks, living in this vicinity, in 1659. They occupied the angular area lying between the Atlantic waters and Raritan bay, embracing these highlands, and extending to Barnegat bay. As in many analogous cases, it is difficult to decide, whether the highland gave name to the band, or the band to the highland. The former is most in accordance with analogy. The signification of the term is, in either case, clear. *Nawa*, is an adverbial phrase, meaning between. It is derived from the abstract prepositional form, *Na-wi-e-e*, meaning any inanimate object, intermediate between others. In this case, it denoted the position of this Band between the waters of the Atlantic and Raritan bay, or of the Staten Island waters and New York harbor gene-

rally. *Ink* is a term for locality. This particle, so common in Algonquin words, means, when applied to dry land, a place, a hill, plain, valley, &c. according to the word, to which it is attached; when bestowed on waters, it means a bay, cove, inlet, river, &c. The meaning is clearly the mid-mountain, or the Highland between the waters. The tendency of the Dutch language to substitute the sound of *v* for *w*, will account for the change in the orthography. In the letter *e*, in their system of notation, is always used to express the sound of *ä*. The word would have been written by an Englishman *NAWASINK*, and should, now, in its popular form, be written *NAVISINK*.

Raritan was the name of one of the local tribes of the Minci. The letter *R*, in this word is foreign. Amboy is a name descriptive of a peculiarly or bottle-shaped bay.

The point at present occupied by Jersey City, was called *AHASIMUS*. Hoboken, is the name of one of the members of a respectable Holland family living, at the era of the settlement, in Amsterdam. *WEEHAWKEN* is apparently a derivative from *WEEH-RUK-INK*, but whether originally applied, as at present, to the commencement only, or to the entire range of the picturesque range of the Pallisadoes, is not certain. The termination in *awk*, denotes trees; but is suspected here, to indicate a structure of the rock resembling trees. In the MS. map of Gerardus Bancker, in the Society's Library, this coast is denominated the "Highlands of Tappan." It is perceived, in De Vries, that there was a band of Indians called the Tappans, who are several times mentioned in the capricious and violent transactions which marked the era of Kieft's administration. They were represented in the general council held at Fort Amsterdam in 1645. There is a tradition, which calls this ancient tribe Tappansees. The term "see" now applied to the bay is however generally thought to be of Dutch origin. In the modern Algonquin "*Tabanzee*," denotes a short or crouching person, which it is merely suggestive, may have been a term applied to the prominent cliff, which casts its shadows into the expanse from the west shores. Whether the bay was named from

them, or they took their name from the place of their residence, on the bay, is indeterminate. The ancient name of Haverstraw bay, was KUMOCHEENACK. The name of Nyack does not occur in records of the earliest period, for the position of the present town. The word is found in an opposite Indian village of Kastoniuk. There was also a band of Indians of the name of Naiack, who in 1645, were living below Red Hook, on Long Island. The clans of the west shores of the Hudson, were very much mixed and subdivided. In the many vicissitudes of the era, and the complex movements of the so called River Indians, or Mohekander, migrations doubtless extended up the Hudson. The Mon-à-tans were on ill terms with the Metòacs, or Long Island Indians, and sometimes at open war, with them, as well as with the Mincees, or Monseys on the west shores. Such a removal, would have been quite in accordance with sound policy; and there are some other points in the lexicography of the coast, which denote such an intermixture.

The stream coming in at Grasy Point, was called the MININISICONGO. A peculiar and remarkable formation of the banks of this stream denotes the origin of the name. After its origin in high grounds west of Haverstraw, it flows to within less than a hundred yards of the Hudson, which it would seem designed to enter, but is deflected back westward, and after running around a large island-shaped area, by a channel of several miles, actually enters the Hudson but a mile below the first threatened point of entry. This point is a mere diluvial formation of pebbles, clay and boulders, which a little labor would admit the creek to pass through. Such a change would convert the peninsula into an island. It seems indeed quite probable that the island-shaped area, was, at an ancient date, wholly surrounded by the waters of the Hudson. The tide now flows quite around it. The term Mennisecongo, describes this formation. It is a derivative from *Minnis*, an island, and the adverbial particle *ongo*, itself a compound from *ong*, and *o*, an objective sign.

The coast above the Highlands, comprising the present

county of Orange, was occupied by the WARANOWANKINGS. The mountains in Orange county, called Shawangunk, appear to have been named either from their structure from sand, and their position south of the Katz-berg group. The word seems a compound from Shawanong, the south, the generic particle *tang*, denoting sands, with *k* the sign of locality,

These clans were succeeded, in ascending north, through the general area of Ulster and Green counties, by the Minisinks, the Nanticokes, the Minsees, and Delawares proper, who poured in the Hudson valley through the Wallkill, and were often vaguely denominated "Esopus Indians"—from the place of their trade.

ESOPUS, though classic in sound, is a word said to be derivative from the Indian, but the committee have not been able to trace such an origin. The nearest approach to it, is in Seepus, the name of a river by the Metòacs, and Seepu or Sipu having the same meaning in Minci. The Indians who dwelt here, on the arrival of the Dutch, were a mixed race of the Minci, in their form of the Minnisinks, and the Nanticokes from the sea shore of Maryland and Virginia, whence they had early migrated. They have not left the remembrance of any very high traits, and probably sunk away and disappeared rapidly. The Dutch bestowed the name of Wiltwyck upon the place—a term which may be rendered into English by the word Indiana. The popular name of Esopus, which some suppose, but without much probability, to be of Greek origin, through the Holland race prevailed, till superseded by the present term of Kingston. As the water communication, from this point to the Delaware, was a very prominent one, long known and celebrated among the Indians, the probability of its having been called by way of preeminence, THE RIVER, or Seepus, as above hinted, is still worthy consideration. The diphthong *æ* with which this word is written, and to which it owes, chiefly, its foreign aspect, is wholly of a comparatively recent date. Colonel Nichols, in 1665, in his proclamation, printed at Cambridge, spells it "Sopes."

The Katskill Mountains, or KATZBERGS, as certain of our popular writers have well called them,* are said to derive their name from the catamount or panther,† the most formidable of the feline race, in our latitudes. This animal, which is still known to inhabit the region, is called *Catlos* in the Dutch language—a term which it is known this people never applied to the domestic cat. The term KOTZABAND, has been noticed in one of the earlier maps, as a generic or geological phrase applied to the entire Katzberg groupe. In this sense, it would embrace all the mountainous features of secondary origin, reaching from the Shawangunk to the Schoharie and the Helderbergs.

Some pains have been taken to search our Indian archæology, for the aboriginal name for this noble group, but without the degree of certainty which is desired. The term BEEZHOAC, in these dialects, denotes Panther mountain; it is a derivative from Beezhu, a panther, or lynx, and *akee* land. ISHPHAC is another term applicable to the groupe. It denotes, simply, high land, and is derived from Ishpiming, “that is high,” and *akee* land. Ispiming is the local form of the adjective high, and is the term for sky or the heavens. It is not probable that the rythm of either of these, or other aboriginal terms impressed themselves on the notice of the early settlers. It was the practice of both the French and Dutch traders and interpreters, to translate the Indian names of rivers, &c. into their respective languages. This has been found universal, throughout the continent, in relation to points of geography, which bore a prior Indian name. We have the authority of Benson, for stating, that the practice prevailed here, and that the Dutch names of Katzberg and Katzkill, were given from the panther or lynx, animals who infested the gloomy recesses of these mountains, and not from the harmless domestic species. To the Iroquois, however, who came into the valley stealthily and on war parties, its natural history would be less perfectly known, and it is from the sonorous vocabu-

* Hoffman and W. L. Stone. † Benson's memoir before the Historical Society.

lary of this race that we have derived the term *ONTIORA*, meaning mountains of the sky. There are states of the atmosphere when this group appears like a heavy cumulus cloud above the horizon, and this is clearly the feature denoted. *Tiorate*, in the Onondaga dialect, means the sky or heaven, and *Ononta*, a mountain.

The word *MINNISINK* is derived from *Minnis*, an island situated in the Delaware, which was formerly occupied by a band of the lineage of the *Minci* or *Moncees*. It has its local termination in *ink*. It was here that *Brainerd* had some of his severest labors and trials. The entry of the *Wallkill* into the *Hudson* from the direction of the Delaware, rendered it an eligible point for the Indian trade; numerous small bands were seated in this vicinity, who have left names in the existing geography of the country. *WARVAR-SING* signifies the place of the bird's nest. *Bearen* island bore the name of *PASSAPENOCK*.* In the *Katskill* patent there were several great plains, one of which bore the name of *POTICK*.†

The word *Coxackie* is a compound derivative from *Keeshkidg* to cut, and *a-kee*, earth. By observation, it will be seen that the current of the *Hudson*, at this point, is deflected against the west shore, an effect which was probably still more striking to the eye before the country was cultivated. Owing to this cause, there is but a narrow strip of land between the river and the hill. There can be no doubt but that, at an early period, the action of the river, trenched on this hill, and cut down, as it were, the earth, and threw it into the river. This is the particular effect described by the word *KUXAKEE*, or the cut-banks.

The present site of *Coeymans*, bore the name of *SANAGO*.‡ A mill creek, above this point, was called *SEKTANAC*. Two miles higher there was a village called *MEKAGO*.§ There is a stream entering the *Hudson*, a little below *Coeymans*, bearing the aboriginal name of *HAKITAK*, pronounced *HOKI-*

* Johnson's Reports, 8.

† Cain, 3. 293.

‡ Spelt with a plural inflection, *Lannahgog*, Vide Dutch Records at Albany.

§ Recorded with its diminutive inflection in *nse*, Alb. Rec.

toc. This is the highest point, except an ancient term for Albany itself, to which the Minci type of the Lennopean names has been traced.

§ TERMINOLOGY OF THE ANCIENT SITE OF ALBANY AND ITS VICINITY.

The site of Albany appears to have been an important central point, at a very early period in our Indian history. It was at this spot, and the parts adjacent that the tribes of the two great races, the Iroquois and Algonquins, came into contact, and we consequently find, in its geography, a mixture of the names of two generic languages. The first Iroquois term noticed, in the ascent of the river to this place, is the ancient Mohawk name for the Norman's Kill. This stream was called the TAWASENTHA, meaning the place of many dead.* The term Iosco, applied to one of its branches issuing from the Pine Plains, in Guilderland township, is of Algonquin origin. It was on the island, in the Hudson, at the mouth of this stream, that the first Dutch fort, commanded by Captain Christians, was built, A. D. 1614. This island was, at the time, a noted place of encampment and trade for the Iroquois. The portage path from the Mohawk across the Pine Plains reached the river, and terminated about two miles above, at the present site of Albany. The location of the city itself, under the preponderating influence of the fur trade, at that early day, seemed to have been, in a great measure, determined by the importance of this terminal point of this great Indian thoroughfare. The Mohawks, and other kindred tribes, who came from the west, and were compelled to traverse this sandy tract, called its southern terminus, as the word was recently pronounced by Mrs. Kerr,† SKAINEKTATE—a word which has been uniformly written Schenectady. By the Oneidas and by the Senecas, the pronunciation of the term

* Giles F. Yates, Esqr. Newspapers. † A daughter of Thyandanegea.

is much softer and more euphonious, conformably with the general idiom of those two dialects. From the lips of either of these tribes the modern orthography would be perfect, were the penultimate syllable exchanged for the diphthong æ, preceded by the letter t instead of d. Its meaning, as imparted by the above quoted authority, is, Beyond the Pines. The objective phrase *tatea*, is the same, with very little variation, which is found in the name for the Hudson, and denotes how varied and flexible the language is, in its descriptive powers.

By the Mincees and other tribes of the Lennopean stock, who occupied the right banks of the Hudson, but who were not alone limited to that side, this site was called KAISHTINIC, or GAISHTINNIC, of which the meaning is not known. The Mohegans, who, with the other tribes, were from the earliest date of the settlement in the habit of resorting to it, as a place of treaty and trade, denominated it CHESCODONTA, or "the hill of the great Council Fire." Council Fire is, with all our tribes, the equivalent phrase for seat of government, and we may thus yield them precedence in predicting the future capitol of the state.

The Dutch, who soon transferred the fort from the island to the river's margin in the lower part, the present site of South Market street, named it, after the reigning house, ORANGE. The village which soon clustered around it, they named Beaverwyck. The manor granted to K. Van Rensselaer, had its boundaries assigned under the name of Rensselaerwyck. The civil jurisdiction, baliwick, or Sheriffdom, which extended to the Mohawk, bore the title of Schenectady. This constituted the nomenclature of the place, according to the best authorities, when the colony was taken by the English crown, under the authority of the Duke of York and Albany, who bestowed his Scottish title on the place. The civil jurisdiction established, on this change, left a part of the former boundaries, with the Sheriff actually in office, residing on the other verge of the Plains, on the banks of the Mohawk, and thus the name of

Schenectady was transferred.* The transference of name, to the present city of Schenectady, took place in 1664. A considerable hill, about three miles northwest of Albany in the Plains, formerly a place of Indian trade, was called, by the Mohawks, ITSUTEHERA, or by using its common prefix—YONONDIS-ITSUTCHERA. The meaning is, the Hill of Oil. It is not known how this name originated. It was called, till within late years, Trader's Hill.

The present site of Waterford was called NACHTENAC, a word whose termination in *ac*, reveals the term *akee*, earth or land. *Na*, is an inseparable particle, which carries into all its combinations, in the Algie dialects, the meaning of excellent.

The junction of the Mohawk with the Hudson was called TIOSARONDA. It describes the mingling of two streams.

We have thus reached the point to which this first part of the Report is limited.

Before leaving the consideration of the Hudson, and proceeding to another field, in which the nomenclature takes its character entirely from a different language, the committee would invite attention to a generic term for the entire valley, which has been found on one of the earliest Dutch maps consulted. It is the word TO-AREYUNA. It was applied to both its banks, and was supposed, at first, to refer to the Highlands. But its etymology does not sustain this opinion. We have in the particle *To* the term for water; *Ar*, is the same particle which, in Cataracqua, denotes rock, and *una*, the same syllable, which, in Niskayuna, means the green vegetation of spring, or foliage, as in green corn. By these elements the three grand and characteristic features of this valley—namely, its waters, rocks, and foliage, are described. It must be borne in mind, that the Hudson is south of the Iroquois country, that war excursions are made in spring when the leaves newly bud, and that when the warriors proceeded into this valley on their earliest war excursions towards the ocean, every step they

* Benson's Memoir.

advanced rendered the spring vegetation more forward and enchanting to their eyes. And it is not a matter of wonder, that with this foliage hanging, as it did, in *many places*, about the brows of cliffs, in *others*, towering in the exfoliating tops of the forest, and in *all*, reflected in the noble stream, these images should, with their flexible constructive language, have been immediately seized upon and embodied in one expressive term.

As yet no aboriginal name for the Highlands has been found. By imparting to the above compound term of TOAREYUNA, an adjective form, the poet may, in the meantime, deduce, as applicable to this eminence, the term TOARANOC [Toranoc.]

In these examinations of the aboriginal names of the Hudson valley, little more has been attempted, than to investigate the names of the immediate margin of the river, east and west. The interior of the river counties constitutes a field which demands an amount of time, and means of information, which the committee have not possessed.* The larger part of these names, which are preserved by local tradition, are not to be found on maps, or in books. Some of them may, it is believed, be found in the original title deeds of families. A portion of such names, for streams and other local features, has already been put on record, in the reports of land trials and questions of title, and is accessible through the volumes of Legal Reports. A few of these only are quoted. The elaborate examination and description of the county and township boundaries, which form an introductory part of the Revised Statutes, embrace others. The records of the office of the Surveyor General of the State, particularly that portion of them which is due to the zeal and assiduity of the late Simeon De Witt, are known to embrace numerous details of this kind, for the examination of which ample time and opportunity are, however, required. And when every other

* In this report, the portion relative to the names of the Mohawk valley, is segregated, and will, it is designed, be revised and reported before the summer recess.

source has been mentioned, it will still, perhaps, be true that, for the effectual prosecution and completion of the enquiry, the Historical Society must look, in a great measure, to the interest felt in the subject, and the urbanity and intelligence of gentlemen actually resident in the various townships, villages, and local precincts. Some aids of this kind, small in amount, but valuable in themselves, have already been received, which are quoted, in foot notes or references.

Respectfully submitted,

In behalf of the Committee,

HENRY R. SCHOOLCRAFT,

Chairman.

TO ALBERT GALLATIN.

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